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LITERARY.

From the New-York Christian Herald.

REVIEW.

SERMONS on the distinguishing Doctrines and Duties of Experimental Religion, and especially designed for Revivals.—By CHAUCER LEE, D.D.—Middletown, Conn. 1824.

The peculiar character and circumstances of the Christian world at the present day have called for peculiar productions. Christian controversy has gained its grounds and its combatants. Instead of an Origin or a Justin Martyr, combating the prejudices of paganism; instead of Lardners and Leislands, meeting infidelity on its own boasted arena of learning and argument, we have our Edwards, Horsleys, and Scotts, with equal ability detecting the errors and putting to flight the sophistries of those who mutilate and deform the Christian system. The enterprises of Christian benevolence which characterize the present age, have given rise to productions still more peculiar. To give the word of life to the many millions that never heard its messages of mercy; to send forth religious Tracts as heralds of salvation to the abodes of poverty and wretchedness; to impart religious instruction on the Sabbath to the children of want and ignorance; to send missionaries of the Cross into distant lands to reclaim the Jew, and convert the pagan to God; to educate the pious and indigent for the sacred office, that they may one day bear the tidings of reconciliation to a rebellious world—to accomplish these various and sublime purposes of Christian philanthropy has called forth a vast number of peculiar productions in the way of journals and biographies, of sermons, addresses, and reports.

The frequent effusions of the Holy Spirit, and the revivals of religion, which attend these gracious visitations, add another peculiarity to the present day. To promote these revivals; to awaken Christians from the slumbers of stupidity, and prompt them to a faithful performance of those duties which such seasons require; to arrest the career of transgression in his career of sin, and fix his attention on his guilt and danger; to present the law before him in the whole extent of its claims, and all the terrors of its denunciations; to guide the awakened sinner to the Cross of Christ, and show him how free and ample are the provisions of the gospel for his salvation; to furnish the convert with a sure and simple test of real discipleship, to confirm his hopes, and lead him onward in the path of progressive improvement; to gather the fruits of a revival into the visible church; to watch over the lambs of the flock, and reclaim wanderers from their errors, have called for new and peculiar labours from Christian ministers.

Among the many volumes, however, of excellent sermons, that have been published, none have appealed to us to be precisely adapted to the peculiar state of things just alluded to. Some have given a sufficiently clear and appropriate exhibition of those practical truths which are found in revivals of religion, to be the power and wisdom of God to the salvation of souls. They have all been too controversial, or too speculative, or confined too much to the rhetorical topics of religion. Far it is from us to depreciate the labours of such men as the giant of Scotland, who has wielded so triumphantly the weapons of learning and logic in defence of Christianity, and laid all the flowers of a cultivated taste, and all the trophies of a lofty genius at the foot of the Cross. Nor are we insensible to the merits of Burder's infinite productions. The Sermons of Gisborne and Venn are excellent of their kind; and we might, perhaps, leave out of our general exception those of Gay, Cooper, and Bradley. None of the Sermons, however, to which we have alluded, are precisely what the circumstances of American churches demand. We need a series of Sermons simple and perspicuous in their style; free from subtle metaphysical discussions, the deep researches of learning and the displays of elegance; punctual in applying the truths of religion to the conscience, and embracing the prominent subjects which exert the most powerful and salutary influence in revivals.

To supply this deficiency was the design of the volume before us; and in the selection of its subjects, in its plain and animated style, and the view which it gives of the rise, progress, and consequences of revivals, we think it, in many respects, preferable to any similar production that we have seen, and adapted to accomplish the great and benevolent purposes of its publication. As a subject of more criticism it has few excellencies. It displays not the profound thought and classic elegance of Hall. It can make no pretensions to the deep and acute theology of Edwards. It can lay no claim to the witchery of Chalmers' argumentative eloquence, or Irving's bold and splendid declamation. Our author has chosen a humbler and more useful path. He has selected the most practical subjects, and not those lofty themes on which fancy, learning, and genuine love to expatiate. His style is plain and neat; concise, energetic and fitted to arrest the attention. He employs no elaborate argument, and no poetic illustration. All is brought down, in the style of simple instruction, to the capacity of common minds. He follows the "good old path" of sermonizing, and differs from other preachers only in the brevity of his sermons, and the pungency of his appeals.

It is time, however, to give our readers an opportunity of judging for themselves. As the strain of thought, the style of composition, and general mode of sermonizing are very similar throughout all the sermons, a few specimens will be sufficient to exhibit the prominent characteristics of our author.

The following extracts will show his usual plan in the division of his subjects. From the text—*Him shall we escape if we neglect a great Salvation?* he proceeds, after a very short introduction, to say, "Three things are here suggested. The great-ness of salvation—who neglect it?—how shall they escape?"

"1. Salvation consists in conforming us to God—in delivering us from the dominion of sin, and the curse of the law—briefly, in undoing all that sin has done: and for many reasons it appears justly styled—*great Salvation*."

"1. From the greatness of Him who achieved it. This subject is incomprehensible. That Jehovah, the second person in the Trinity, should assume our nature, subject himself to the law, and be offered as an atoning sacrifice for sin—in the wonder of the universe. That surely must be a great salvation which required such a person to effect it.

"If man's salvation demand a God, what can be more convincing of its greatness. It was of such importance as to engage the eternal attention of Deity, Father, Son, and Holy Ghost.

The Father sustaining the rights of Godhead—appointing and accepting the method of redemption—the Son as Mediator, procuring it by his intercession, obedience, and death; and the Holy Spirit applying and sealing its benefits to the souls of the redeemed.

"2. The price of salvation speaks its greatness.

"We are redeemed, not with corruptible things, such as silver and gold, but with the precious blood of Christ." We judge of things by their cost. Articles valuable and rare, command an estimation and price accordingly. "The redemption of the soul is precious. Ye are bought with a price"—a price which baffles all calculation—an infinite ransom. "Behold the Lamb of God which taketh away the sin of the world—we have redemption through his blood."

"3. Consider from what we are saved.

"Christ raises the sinner from the death of sin—redeems him from the curse of the law, and saves him from the misery of hell. What had been our condition without Christ, and what will it be if we neglect his salvation? The streams of earthly comforts, embittered by sin, and unmingled with hope, would be all our portion. How dreary the prospect! After a few days of sinful pleasures we must lie down in eternal sorrow.

"4. Consider the happiness to which we are exalted. This may be naturally inferred from the character of its author. The purchase of the blood of the Son of God must be great. What is it for the sinful creature to be rescued from destruction, and raised to the vision and enjoyment of God and the Lamb? The benefits of Christ's redemption are not only innumerable, but they will be increasing and eternal. "He is the author of eternal salvation to all them that obey him." It is "an inheritance, incorruptible, undefiled, and that fadeth not away, reserved in Heaven." After all the generations of men shall have trodden the stage of life—after this earth shall have sunk in oblivion; the systems of the universe be dissolved—time lost in eternity, and millions of ages have rolled away; the joys of the redeemed will be still new and beginning—the kingdom of Christ still rising and brightening for ever."

From the text—I must work the works of Him that sent me, &c. Dr. Lee goes on in the following concise and simple manner:

"In the exhibited perfections of Christ's human character, he is to be regarded as a pattern for imitation. In this view, the words of the text have the united force of precept and example. We are sent into the world by the same God who sent his Son Jesus Christ, and for the same ultimate end, the glory of his great name. Christ had a work assigned him; so have we. Therefore, what Christ here says of himself, we should individually say of ourselves; making his words the motto of our practice—a constant excitement to faithfulness in the service of God. I must work the works of him that sent me, while it is day—the night cometh when no man can work.

"The subject is plain and altogether practical. It is unnecessary to speak on the connexion, or occasion of the words. They are complete in themselves, and open a wide field for interesting meditation. I shall discourse on the subject by replying to three inquiries.

"1. What we must work? II. How we must work? III. Why we must work?

"1. What is our work?

"I would premise, generally, that as we are guilty and ruined, the gospel contemplates us in our whole character; not only as rational and dependent creatures, but under present condemnation. To the gospel, then, we must look for direction in this inquiry.

"1. We turn to God by unfeigned repentance and real reformation. Regeneration is indispensable for the service of God. The unenlightened are absolutely excluded from his kingdom. 'That which is born of the flesh is flesh. The carnal mind is enmity against God.' Without holiness no man shall see the Lord."

"2. We must believe in the Lord Jesus Christ as the only term of pardon and justification. We all stand guilty before God, and the naked sword of justice keeps the way of the tree of life, till its demands are satisfied, and the honour of the law clearly vindicated. By the deeds of the law no flesh can be justified. We have no righteousness to answer its demands. Christ is the end of the law for righteousness to everyone that believeth."

"3. We must bring forth fruits meet for repentence. Faith is proved by good works. The religion of Christ is a religion of practice. It consists in doing good. We must therefore not only believe, but be careful to maintain good works.

"All our talents must be faithfully improved. Some are endowed with a greater measure of knowledge and understanding. Such should instruct the ignorant, as opportunity presents; and especially those immediately committed to their care. Some are blessed with a greater portion of this world's goods; and should therefore shew themselves liberal, by devising liberal things. We must be faithful stewards in the use of God's bounties, and make to ourselves friends of the mammon of righteousness.

"II. How must we work?

"Here we have only to consult, and carefully follow our bright example in the life and conversation of the blessed Jesus. By this we shall be led to remark the following particulars:

"1. We must begin our work early.

"If the service of all our time and powers be due to God, what possible excuse can be found for neglecting this service till the sun of life has reached its meridian, or decline? The like conduct we cannot reconcile with the acknowledged duties we owe to one another. He who for hours after the sun is risen, indulges in sleep, is a sluggard in his own business, and an unfaithful servant in that of his employer. The same reasoning, with much stronger force, applies to religion. He who wastes the morning of life in neglecting its work, is a sluggard in the worst sense of the term, and forfeits the character of a servant of God.

"Every motive of duty and interest conspires to allure the youthful mind to the service of God. Such is the example of our perfect pattern. Jesus was the most eminent instance of early piety. He was a spotless child—holy and harmless. 'He grew in wisdom as he grew in stature, and in favour with God and man.' He was a perfect example of filial subjection and obedience to his parents. In the service of his heavenly Father, too, he was early employed. At twelve years of age he was found in the temple, zealously engaged in his Father's business.

"Here, my young friends, is the most powerful argument, and the most persuasive exhortation. Let this move you to early piety, and a sincere dedication of your morning life to the service of your God and Saviour. Can you look at this bright example without admiring? and can you admire without imitating?

"2. We must pursue our work with diligence.

"It is not sufficient to engage early in the service of God, but we must be constant and persevering. So good is our Master—so great our obligations—and so important our work, that we have no time for different pursuits. If, therefore, we suffer the trifling objects of this world to engross our attention & time, we desert the service of God.

"This conduct is inconsistent with honesty and faithfulness, even in the service of our fellow men. Should your servant be unsteady in his work, he would neither accomplish his business nor earn his wages. Here, again, the example of Christ is a light to our path. He was unwearied and diligent

in his work. He lost no time in the service of God. The declaration in the text was an index to his whole life. I must work while it is day. His life and his labours ended together. Nothing but the night of death called him from his work.

"3. We must take our directions from Christ. Should your servant be so wise in his own conceit, as to disregard your directions, he does not serve you and is entitled to no reward.

"The same principle applies to us, in the service of God; nor can all our pious of sincerity and good intentions, avail—we shall be condemned as wicked and slothful servants. God has not left us to direct our way, or choose our work—but expressly charged us to make all things according to the pattern shown us in the mount. But if, in contempt of his authority, we prescribe our rules of conduct, we shall do it at our peril.

"4. We must be active to the full extent of our powers. We have no leisure for indulgence. Every hour brings its duties. Unless, therefore, we are active and vigorous, aware of service will constantly accumulate, and our work remain unfinished at last.

"To enforce this duty, look at the example of Christ. This has more weight than a thousand other arguments. We see no sloth or inactivity in him. The zeal of God's house ate him up. He flew like a seraph, in his Father's work; and such was his zeal, that beholders exclaimed—he is surely beside himself! In this way he spent his whole life, and at the close of it, thus solemnly addressed his Father; "I have glorified thee on the earth—I have finished the work which thou gave me to do."

"5. We must feel a supreme delight in our work. Every thing, in opposition to this interest, must be sacrificed—every other become a subservient branch of this work, or abandoned. In short, the heart must be in it. The servant of God must love his work; and as it is a reasonable, it must be chosen service. 'God looketh upon the heart,' and claims the whole man. He will accept of no service but what is the fruit of love—performed from respect to his authority, and the good of his kingdom. Christ has no selfish, no slavish adventurers. They are their all willing subjects, and make his interest theirs. He hath told us, that 'no man can serve two masters.'

RELIGIOUS.

RELIGION AMONG SEAMEN.

Extract from the Second Report of the Port of Hull (England) Society for the Religious Instruction of Seamen, read October 23, 1823.

The additional experience of another year, has confirmed your Committee in the opinion that in purchasing and fitting up a vessel for a FLOATING CHAPEL, a material point has been accomplished towards benefitting seamen. The attendance has been good, especially in those seasons when a larger number of vessels than usual has been in the port: the attentive demeanor of the congregation is not exceeded in any place of worship in the town; but what is of far more consequence, and your Committee are persuaded it will excite gratitude to God, and give sincere satisfaction to all present, there is convincing proof that the word of Divine Truth, ministered on board the Floating Chapel, has been made "the power of God unto Salvation" to several, who have since united with different churches in the town; and they do not doubt that many more in the great day of account, will be the crown and rejoicing of those who have there proclaimed the glad tidings of salvation. Various seamen, previous to their departure on foreign voyages, have sent notes requesting the prayers of the minister and congregation for them; and on their return have not been ashamed publicly to return thanks to Almighty God for his precious care.

Latterly, a seaman has been stationed at the door of the places where the PRAYER MEETINGS are held, for the purpose of inviting such seamen as may be passing, to attend, and give them a Tract; the plan has been found to answer very well, and is the means of inducing many to attend who would not otherwise have been there. The first Tuesday evening, the plan was adopted, four sailors were passing, when they were addressed by our watchman—"Shipmates, here is a sailor's prayer meeting—will you come in?" One of them crossed the prayer meeting. He then addressed another of them, with "her shipmate, will you have a little book?" offering him a Tract. The man took it, and the four walked on until they came to a lamp, where they stopped to examine the tract—it was No. 179, "The worth of the Soul." After remaining some time reading it, the whole returned, went up into the sail loft, and were very attentive during the time the meeting continued. Upon another occasion a sailor received a Tract at the door as he was passing, and was also invited to attend the prayer meeting—he went up the passage, but returned to ask the sailor at the door "what there was to pay for going in?" our friend replied "nothing"—he went up, and was very attentive

to the service. The Rev. G. C. SMITH (of Penzance) addressed the meeting, and with his usual animation and energy, narrated the history, design, and success of the institution. The cause of God amongst sailors was, he contended, the most interesting cause existing in the world. Without their aid the Bible Society would have to cease "Foreign" from its title, and Tracts and Missionaries could not be conveyed to their several stations. He would state one or two circumstances in favour of the Society, before he asked them to sail round the globe with him to trace the progress it was making. He felt highly gratified, that, in support of this cause, he could bring forward the testimony of one who "being dead yet speaketh"—"whose praise is in all the churches"—and whose respected son had long filled a station of usefulness, as a minister, in the town of Hull—the Rev. Thomas Scott, who, in perhaps the last letter he ever wrote, had signified his warm approbation of the Society, and to whose Journal he referred them for further proofs of the sense he entertained of its importance and utility. The Rev. gentlemen alluded to the general question of Libraries, touched upon in the Report, and stated that some of the ladies of the church of England had recently adopted a most successful plan, which he might term that of portable Libraries—namely, the loan of a box of books to ships proceeding on a long voyage, which were returned on the return of the vessel. He then enlarged on the utility of a sea boy's school, and stated, that at Bristol one had lately been established under the superintendence of a lieutenant of a man of war. In referring to the subject of a Register-office for Seamen, he stated that Lord Gambier had lately received a letter from the Secretary of the Bethel Union at Charleston in America, (where they seemed determined to outwit England in doing good to sailors,) on the subject of establishing a general plan of this nature. Hitherto, he observed, character and good-name had been of little importance to seamen. When a voyage was completed, they were discharged, and spent their time

and their money in public houses and brothels, till they wanted another engagement, when they could get a ship, whether they had a character or not. Thus they had sunk into a state of the greatest moral degradation. The tendency of a register office would be to convince them of the necessity and value of character, while it would afford encouragement to men of moral and religious habits.

The Rev. gentleman then touched upon the subjects of Saving Banks and Boarding-houses for seamen. He also stated, that in consequence of an application from the committee in London, the shipping proprietors at Leith, with the exception of one company, had prohibited their ships from sailing from the metropolis on a Sunday; and expressed his hope that in the town of Hull, distinguished for its piety, respectability, and property, men of influence would come forward, and introduce such regulations as would, by the performance of Divine worship, ensure the sailor a Sabbath when on ship board as well as on shore. The Rev. gentleman then took a survey of the glorious results produced by the Society in almost every part of the world. These he described with the utmost feeling and enthusiasm, introducing numerous illustrative anecdotes. To the archbishop of Dublin he paid a high tribute of respect for the zeal and Christian liberality he had manifested in the cause of sailors; and to the clergy, and members of the church of England, generally he said, the society was under the deepest obligations. He stated that important measures were in course of compilation, and would be brought forward next session, by persons of rank, dignity, and power, for meliorating the moral condition of our navy. He expressed his confidence in the unshaken loyalty and patriotism of British seamen; and concluded with an animated appeal in favour of the Society.

and of the citizens; and was conducted by the Committee to the Salem boundary, where he was received by the Salem Committee.

IN SALEM.

At noon the Guest was met at the boundary, by the Selectmen and Committee, a very numerous cavalcade (of which the Truckmen of the town in white frocks, bearing a standard, formed an interesting part) and a large body of citizens in coaches, and received a salute of artillery.

The Chairman of the Selectmen, (Col. PUTNAM) welcomed him in an address, to which Gen. LAFAYETTE replied.

On entering the town he was again saluted, and the bells commenced ringing. The escort was here joined by a battalion of light infantry, which had performed severe duty in this city the day before; and by a body of 200 seamen, in blue jackets and white trousers, with ribbons on their hats stamped with the portrait of LAFAYETTE. With the hearty cheers of these hardy sons of Neptune, the General appeared to be peculiarly impressed. Over South Salem bridge were two tastefully decorated arches—one bearing the inscription "WELCOME ILLUSTRIOUS CHIEF! Receive the pledges of thy Children to sustain with fidelity the principles that first associated LAFAYETTE with the destinies of America." These arches were surrounded by an immense number of citizens who made the air ring with their hurrahs and welcomes. The figure of an Indian Chief, characteristically dressed, bore labels, inscribed "Lafayette and Liberty. Welcome generous Lafayette."

The procession passed through the principal streets, which were thronged with spectators; while the windows of the houses were crowded with females, all eager to see, and welcome the heroic visitor.

Civic Arches, historical and patriotic inscriptions, memorable eras, wreaths of flowers, and evergreens, banners, and flags, were displayed in many of the streets, enlivening the scene, animating the cheers, and affording grateful recollections.

Central street was gaily dressed in colours, and on an elegant arch were inscribed the names of distinguished Patriots of the revolution, crowned with those of WASHINGTON and LAFAYETTE. In North street a similar arch bore the inscription:

"Honour to him who fought and bled for the Peace and Happiness we now enjoy." On an Arch at Buffum's corner, was inscribed "LAFAYETTE, the friend of Liberty, we welcome to the Land of Liberty. He did not forget us in our adversity.—In our prosperity we remember his services with gratitude."

Near the above, another arch bore a likeness of FAYETTE, surrounded by an Eagle.

On entering the

IN BEVERLY.

He was welcomed by a salute, the plaudits of the assembled people, and an address pronounced by the Hon. Mr. RANTOR, to which he made a short but cordial reply. The bridge was beautifully decorated with Lafayette arches, &c.

IN IPSWICH.

The General arrived in this town about eight o'clock, alighted at the Meeting-house, where the citizens and ladies were assembled, and was addressed by NATHANIEL LORD, Jun. Esq. The best of feelings were reciprocated. He then repaired to the inn, where he partook of a collation, and then set out for Newburyport, accompanied by his suite, the Governor's aids, and Committees, in close carriages, escorted by a battery of cavalry. The houses in Rowley and Newbury Old Town were brilliantly illuminated.

IN NEWBURYPORT.

Tuesday, Aug. 31. The General entered the town about half past ten at night.

Notwithstanding the hour and the stormy weather the escort of cavalry, artillery, and infantry was ready to receive him, and conducted him to the residence of JAMES PRISKE, Esq. where the General, and suite, Committee, &c. alighted.

He was welcomed by a salute of 24 guns, (between each discharge of which a rocket was fired) the ringing of the bells, a brilliant illumination of the houses in High and State streets, and by the reiterated and enthusiastic cheers of a large concourse of spectators. Even females were not daunted by the storm from joining in this nearly midnight offering. The Hon. Mr. MOSELEY, delivered to him the address. The General made a verbal reply, expressive of his gratified feelings.

Supper was then served. In addition to his family, and the Deputations which accompanied the General, the company consisted of the Committee of Arrangements, the Marshals, and the Clergy of the town. The General passed the night here. He slept in the same room and bed which was occupied by his great Exemplar, WASHINGTON, in his tour in 1789. They were then owned by the hospitable Nath'l Tracy, Esq.

Wednesday, Sept. 1. At an early hour the General took breakfast with the Committee of Arrangements the Hon. JONA. NELSON, M. C. and the aged Colonel WIGGLESWORTH, who commanded one of the Massachusetts regiments during the revolutionary war. The doors were then thrown open, and the citizens were introduced to him. The rain prevented the procession of the citizens and children which was contemplated; and for which all the arrangements had been made. He then set out for Portsmouth.

IN PORTSMOUTH.

The Selectmen of Portsmouth, met him at Greenland. An escort on horseback, and a procession of carriages, composed of the Civil, Judicial and Legislative Authorities; Officers of the United States and New-Hampshire; Strangers of distinction and Citizens, introduced him into the town.—The Chairman of the Selectmen rode in the carriage with the General.

He entered Portsmouth about noon, amidst hearty welcome and rapturous acclamations: salutes of artillery, and ringing of the bells. The margin of the avenue to the town was lined with children, wearing the LAFAYETTE portrait, and with Ladies behind them, presenting a very pleasing and interesting spectacle. The streets were arched with festoons, wreaths, and garlands, and crowded with an applauding multitude.

The procession moved through the principal streets to Franklin Hall, where the General alighted, and was welcomed to the State by the Governor. Here too he received the congratulations of the Municipal Authorities, and took by the hand the numerous body of citizens who were presented to him. He was then conducted to quarters furnished for him at the residence of the late Governor LANGDON, and afterwards, to the dining hall, where a sumptuous dinner was provided.

The procession extended nearly two miles.—The military escort was composed of several fine corps of uniformed troops. The pupils of the schools exceeded one thousand, whom neither clouds nor rain could drive from their stations, till they had joined in the universal "welcome."

Numerous presentations took place:—of which were at least thirty Old Soldiers. These scenes are always in the highest degree interesting and affecting. They are all heart.—He recognized Gen. SMITH, of Portland, who served as a Captain in his favorite Light Infantry for three years. On clasping the hands of these associates, perils & adversity, he continually repeats, "I am very happy."

After paying some visits, he attended a brilliant ball; from which, at half past eleven, he proceeded to his carriage, sat out on his return to Boston, passed Newburyport about one o'clock, and reached his quarters in this city, shortly after seven o'clock on Thursday morning.

IN BOSTON.

Thursday, Sept. 2.—After taking some repose, the General received a number of Revolutionary officers and soldiers, and deputations from several towns on his contemplated route to New-York.

A person took this occasion to present him with a neat Snuff Box, made of part of the timber of "Old Ironsides," which was accepted with much pleasure. He then repaired to the Council Chamber, accompanied by the Mayor, and took leave of his Excellency the Governor and Executive Council; and afterwards gave an early dinner to the Committee of Arrangements, at his residence.

About two o'clock he sat out in the carriage provided for him by the State, on his return to N. York. He was accompanied by the Committee of Arrangements of the City, in carriages, to Lexington; and by Colonels HARRIS and EVERETT, who attended him to the Connecticut boundary. Artillery corps, stationed on the hills, announced his passage at various points by salutes. The citizens, ladies and children of West Cambridge were assembled in front of the Meeting House, and welcomed and cheered him. Two beautiful arches were thrown across the road here, with suitable inscriptions.

IN LEXINGTON.

He was received by a cavalcade of citizens. Here too was another beautiful arch of evergreen and flowers. Motto.—"Welcome! Friend of America, to the birth place of American Liberty." The salutes were repeated. He was then escorted to the Monument by a body of Artillery and Riflemen. He then alighted, and was addressed by Major PHINNEY, to whom he made a very appropriate and affectionate speech. The scholars of the several schools were paraded on the green to welcome their Country's Benefactor; and the buzzes of a large assemblage of citizens—the firing of cannon—ringing of bells, and display of flags and banners, with the associations connected with the spot on which the first blood was shed in the cause of American Independence, rendered the scene peculiarly interesting and impressive.—Near the Monument the General was introduced to four or five of the seventy minute men who composed the company on which the British troops first fired in 1775. A generous collation was provided in a marquee pitched on the lawn, of which the General partook, and at half past four o'clock proceeded on his way to Concord, suitably escorted, and amidst the renewed cheers and benedictions of the gratified population.

IN CONCORD.

The General arrived in Concord about half past five. A Committee of Arrangements met him at the boundary, where he was welcomed by the Chairman in an able and concise address; to which the General made a reply full of benevolence. He was conducted by a handsome cavalcade, and a military escort of several companies, to a spacious arbour, elegantly and appropriately decorated, and pitched on the green in front of the meeting-house, where he partook of suitable refreshment. The Ladies were seated at the head with their illustrious Guest. After taking coffee with the Ladies he received his old companions in arms, who were introduced to him by

name. Greetings were here reciprocated much better & it was described. The Ladies were then presented, and shook hands with him. The military paid him their salute; and he expressed his pleasure at their fine appearance, where the first resistance was made to the invaders in 1775.—He alluded to the gun first fired in the glorious war of Independence, and which had been shown him in Boston, & repeated, that it ought to be preserved and decorated. "It was," he said, "the alarm gun to all Europe, or as I may say, the whole world.—For it was the signal gun which summoned all the world to assert their rights and become free." He was received with hearty cheers, the ringing of bells and salutes of Artillery; which were repeated at parting, about sunset.

MISSIONARY.

From the London Jewish Expositor.
LONDON JEWS SOCIETY.

POLAND.

Extract of a letter from Mr. John O'Neill, dated Margrabiow, March 15.

I had an opportunity of speaking with the Rev. Mr. Salskowstir, rector of Alweiden, a village about twelve miles from this. He told me that he has, within the last five years, baptised several Jews. A few weeks since, a Jewish girl attended his church through curiosity, but was so struck with what she heard, that she found it impossible to continue any longer a Jewess. She has been baptised, and by her conduct and conversation is shewing forth the praises of Him who has called her from darkness to light, and from the power of Satan unto God. Indeed said Mr. S., she is a pattern to all the people in my parish. A Roman Catholic priest, who has come over from Poland, with the intention of becoming a Protestant in this place, told me he has baptised eleven Jewish families this last year in Poland.

Extract of a letter from the Rev. A. McCaul.

The Rev. A. McCaul, in a communication dated Warsaw, May 31, addressed to one of the Vice-Presidents of our Society writes as follows:—

One more take the liberty of addressing a few lines to you, as I have something to communicate in which I know you will feel an interest. God is blessing our labors here in a most wonderful manner so that we hope the great day of the Lord is beginning to dawn. Our German services in the church are well attended; since my last letter to Mr. Hawtrey, we have a service on the Jewish Sabbath. The first was Saturday, 15th May; twenty one Jews were present. We preach upon that portion of the law, or the prophets, which has been read that day in the synagogue. Besides this, we expound on Tuesdays and Thursdays a chapter out of the Old Testament. This is especially intended for those Jews who have expressed a wish to be baptised; it is public, though it is in the church, so that all who wish may be present. From eight to nine Jews generally attend. Between our public services and private conversations, our time is fully occupied. This in itself is exceedingly joyous, but it is far from being all. In my last letter to Mr. Hawtrey, I mentioned a Jewish who had received instruction from me, and had remained equally firm against temptations and persecutions. As her family is rich and powerful, we thought it would be well to secure for her the protection of his Imperial Highness, the Grand Duke Constantine. We therefore applied to him, through Col. Fenshaw, and begged that he would condescend to sponsor. To this application his Imperial Highness returned an answer in the affirmative, inviting us at the same time, to perform the baptism at his palace in Belvidere. Yesterday Col. Fenshaw, Aid-de-camp to his Imperial Highness, called for us according to appointment. Mr. Becker, Mr. O'Neill, and myself, had the honour of being present, and were received with the greatest cordiality and kindness, after which I baptised the Jewish by the name of Constantine. You will easily conceive the importance of this his Highness' concession, to our Mission. It has established one thing beyond contradiction, viz. that we have a right to baptise; it also silences all adversaries. We returned thankful to the Lord who thus honours his own work. In the afternoon, we had a second baptism. A Jew, servant to the Baron Sass, who has for some time received instruction from Mr. Becker, was baptised by the Rev. Mr. Diehl, at our afternoon service. After the baptism, Mr. Becker preached from Ezek. xxxvi. 26, 27. The church was crowded to excess by the inhabitants of Warsaw, amongst whom were very many Jews. The crowd prevented us from ascertaining their number. Colonel Fenshaw, Baron Sass, and Baron de R. were present. Today, at four o'clock, another Jew, instructed by Mr. Hoff, will be baptised in the Lutheran church, and we are ourselves preparing a fourth to be baptised very shortly, besides several others who will be baptised in a few months.

PALESTINE.—Mr. WOLF'S JOURNAL.

Jerusalem, May 22, 1823.—Rabbi Isaac, a Spanish Jew, after he had read the Epistle of St. Paul to the Romans, said to me, "You believe, then, that nobody can be saved, except by Jesus Christ?"

I. None; no Jew, no Rabbi at Jerusalem, however learned he may be, can be saved, except by Jesus Christ alone!

Rabbi Isaac. How were Abraham, Isaac, and Jacob saved, who lived before the birth of Christ?

I. I opened the Gospel of St. John, viii. 56. "Your father Abraham rejoiced to see my day, and he saw it and was glad." Then said the Jew unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily, I say unto you, before Abraham was, I am."

I again lifted up my voice and prayed aloud, before Rabbi Isaac, that the Jews may be shamed Christ their King, who is just and having salvation, who gives knowledge of salvation to his people, that they may give heed to those things which he spoke to his disciples, that they may no longer think evil in their hearts, that they may repeat that they have slain the King's son.

May 27, 1823.—This day was a joyful day. I preached the Gospel to Jews the whole day.

In the evening I went to a Turkish coffee-house, where ten of the principal and most respectable of the rabbis of the Spanish committee came.

Rabbis. We are always thinking of arguments by which we may convince you, O Rabbi Joseph Wolf, that we are right and you are wrong.

I. And I pray much for you, that you may come to the knowledge of the truth, which is in Christ Jesus, who is our light, and by whom alone we can see light.

One of the Rabbis. We must call on you and receive New-Testaments, and argue with you, but we must ask you one question, it is written in Exodus xxiii. "Thou shalt not decline after many."

I. Pervert not the text, for it is written, "Thou shalt not follow a multitude to do evil, neither shall thou speak in a cause to decline after many, to arrest judgment."

The conversation lasted an hour, in the presence of many Turks. I can, however, not conceive, that my heart revolted to see the Rabbis perverting a text in such an abominable manner, and make the Holy Spirit a liar.

The great objection of the Jews is, that if Christ had been a true prophet, or the Messiah, he would have left the law of Moses standing in its full extent, and never have abolished it: to shew them, therefore, that the Jews have no right to dispute his prophetic character and Messiahship, on account of his having abolished the ceremonial law of Moses, I thought it would be well to refer them to the Talmud, which says, that a prophet has the right of reducing the law of Moses. Although the arguments out of the Talmud have no weight with me, they have weight with the Jews, and for this reason I shall make use of the Talmud for some months, until I have shewn them the folly

of believing in it, and shall have given my friends in England a little picture of the spirit which prevails among the Jews, & to shew future missionaries how one may get access to the Jews at Jerusalem, which is really not so easy. It gives at the same time, a good insight into the root of their errors.—I hope, after some time, to adopt the method of speaking simply with them, about the love of Christ, and to translate Baxter's Saints' Rest for the Jews at Jerusalem, into the Hebrew and Jewish-German. You will permit me, therefore, now trouble you with an extract of the Gemara, by which I shew the Jews that they have no right to deny that Jesus was a prophet, on account of his having reduced the law of Moses to two commands, (i. e. love towards God and our neighbour;) for their own Talmud says, that the prophets after Moses have diminished and reduced the law of Moses. But in citing to the Jews this passage of the Talmud, I did oblige them to confess that it is, according to the Talmud, no proof against the Messiahship of Christ, that he abolished the ceremonial law of Moses; and I shewed them, at the same time, that I have no belief in the Talmud, and that the Talmud is the most silly book that was ever published.

Ye cannot imagine the stir which was produced among the Spanish Jews, as soon as they observed that I was reading their books, & trying to show that they are in error out of their own books. Several excommunications were proclaimed in the synagogue against those who lead me their books; but none of them regarded the excommunication. Rabbi Isaac Abulafia, the most respectable Jew among the Spanish Jews in Palestine, even made me a present of some treatises on the Talmud, Rabb. Zusi, the high-priest of the Spanish Jews, observed, that it never was seen at Jerusalem that a Jew should come there for the purpose of persuading them that Jesus is the Messiah.

May 29. Whilst I was busy with several Polish and Spanish rabbis, in confuting their Talmud, an old and venerable Jew from Rhodes, who spoke the Biblical Hebrew very well, entered the room, saluted me kindly, and seated himself without ceremony. He then took a New Testament, and read in the presence of the rabbis, from the first chapter of Matthew to the sixth chapter. Whilst he was reading the sermon on the mount, he shook his aged and flowing locks, smiled and exclaimed, "Very fine, very fine!" The other Jews were struck, and observed, that he was a good, old, simple hearted Jew, and for this reason he did not observe the errors the book contains. The Jew from Rhodes asked me then, whether this book contains, likewise, the history of the Holy fire, with which the Greeks impose upon the people? If this was the case, the book was very much mistaken. I told him, that I myself considered this holy fire as an imposture of the priests; and that he would not find any thing of it in the New-Testament. That book contains the invincible proofs that Jesus Christ is the Messiah, the Redeemer, the Saviour of the world; together with the heavenly doctrines which he preached. I then preached to the Jews, and showed them the bad effect which the Talmud produces in their character; that it makes them hypocrites, enemies of other nations, proud, deceivers, unmerciful to widows & orphans, lovers of false doctrines, and rejecters of the pure sense of the word of God, &c. I gave them the following picture of a rabbi.

"A rabbi sits in his room with large frontlets on his head; the Talmud lies open before him, and he reads it in what Rabbi Samlai says, what Rabbi Akiba says, what Jonanam says, &c. Then a widow calls, and tells such a rabbi, who is just digging in the Talmud, her affliction. The rabbi turns her out of the room, and continues to read the nonsense of Rabbies Samlai, Gamaliel, Hillel, and a thousand other foolish rabbies. The Spanish rabbi hates the Polish rabbi, and the Polish rabbi hates the Spanish one. Another Rabbi is reading the Talmud the whole day, and he is very much mistaken. I told him, that I myself considered this holy fire as an imposture of the priests; and that he would not find any thing of it in the New-Testament. That book contains the invincible proofs that Jesus Christ is the Messiah, the Redeemer, the Saviour of the world; together with the heavenly doctrines which he preached. I then preached to the Jews, and showed them the bad effect which the Talmud produces in their character; that it makes them hypocrites, enemies of other nations, proud, deceivers, unmerciful to widows & orphans, lovers of false doctrines, and rejecters of the pure sense of the word of God, &c. I gave them the following picture of a rabbi.

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CEYLON MISSION.

General of MR. WINSLOW AT OODOOVILLE.

Exploring Tour.

April 1. Spent the day in company with brother Newell in visiting the remotest parts of Manepy and Oodooville, and the region between us and the sea which we had not before thoroughly explored. We found the population large, and so nearly within the sound of the Gospel, that people generally were very ignorant. Almost every man I met was a pagan, the police officer a native. He said, "Idolatry is wrong, the people are ignorant, they ought to be instructed." Soon after, to whom I talked some time and gave a talk, came to a number of women, some were digging on a barren plain, a small root about the size of a clover, which is used in dying cloths and makes a durable red color. They were entirely ignorant that I could scarcely make them understand the most simple truths. I went to a nest and decent looking mud house, found among others a very respectable looking man who seemed perfectly indifferent to me and my message. She walked back and forth in the mud in front of her mud cabin, as erect, and with much state, as a Sultan.

A Deity.

At length came to the house of one of the richest men in that part near Jaffna, & formerly the master of the parish. He treated me with the greatest politeness, and offered any thing his house afforded for my refreshment. In conversation he seemed to have renounced heathenism, and to have a great deity. He said, "there is one God and everything is a part of him; and that by good works alone we can go to heaven." When I attempted to open to him the true plan of salvation, he said, I have long wished to see some of the missionaries, and talk with them, as I am convinced that idol worship is absurd. Throughout the time, he treated me very kindly, and appeared to receive well all that I said.

An Inquirer.

An interesting conversation with the master of the court at Mallagum, one of the most respectable natives in this region. He has an acquaintance with the Christian scriptures.

A year ago he began to read the Old Testament in course; but proceeded no farther than Ecclesiastes, when he fired out among the ceremonial laws of Moses. He however, seems still to hear the truth, and not quite satisfied with the experiment he has made. In the course of our conversation to day, he had three difficulties—one, that Christians say all wicked people go to hell, to one place, whereas there are many kinds of wicked people. Some commit great sins, while all are to be, as he supposed, punished alike. Another was that children are able to go to hell. Now, said he, putting his hand on the head of a fine boy about eight years of age, this little innocent boy never did any thing wrong in his life; and I cannot believe any religion says he is liable to go to hell. Another difficulty is about beasts. The Christian religion says there are only two places, heaven and hell; therefore he thought beasts must go to one or the other—I talked with him freely on these and other subjects, and endeavored to show him where he had wrong notions of the Christian religion. I am in part satisfied, and I believe almost converted to be a Christian.

The Scriptures and Tracts.

Attended a meeting of the Committee of Bible, and, also, of the Tract Society, at Jaffna; the latter formed recently. We are encouraged with the prospect of having 2,000 Tamil New Testaments, of which we are in great want.

As 6,000 copies of one, prepared in our

Society for the cultivation of Tamil, on The

Book of Idolatry in the South Sea Islands,

just come from the press at Madras; and a

hundred copies of some other Tracts have

been presented us from the Arch Deacon of Colombo, an agent of the Church Missionary Society;

several hundred of an abridged history of the

Testament. From the Tract Society at

we have had a few hundred of different

parts of their publications. We have to day

printed 5,000 more, most of them from Madras.

The distribution of Tracts is becoming a more and

an important means of doing good here, as the

students are becoming more of a reading people

through the influence of the many schools among

us. Brothers Scudder and Knight with myself

made the large bazar near Jaffna, after meet-

ing and distributed something more than 200

sets, many of them to Mahomedans.

Various Encouragements.

At the church meeting to day, Solomon

gave a more particular account that she has

done, of her religious experience. At first

she brought to see that there is no salvation in

the Tamil religion, she was much distressed; but

now the sufficiency there is in Christ, and

is happy in relying on him. She seems now to

have the love of God in her heart.

Attended the general meeting of the Mal-

ayam Tamil Bible Society. Though it is only 8

months since the last meeting, near 200 Rix dol-

lars have been collected, (a considerable part of

from the heathen, and such as have little to give)

the purchase and distribution of the word of God.

The meeting was interesting & encouraging.

Held a quarterly examination of schools.

There were present from nine schools 326 boys and girls; of whom 63 have learned, besides cate-

chisms and prayers, the whole of a small book cal-

led True Wisdom, which contains all the leading

principles of the Christian religion.

Mrs. Scudder, from Jaffna, came by re-

quest to principally to make some effort among

the women, who were generally very unwilling

to be within the sound of instruction. We suc-

ceeded in collecting at the house 35 respectable

women, many of whom had never before ventured

out of the house, or the bungalow, and several of

the principal men also came in, so that Mrs. Scud-

der, a congregation of 50, besides girls and boys.

They gave great attention, and seemed quite

satisfied with Mrs. Scudder's manner. We consider that

that point has been gained, in getting the women

in a manner so contrary to their former cus-

toms, and desire to praise God for his goodness

and wonderful works towards the children of men.

Have been much gratified by the appear-

ance of Vagiachi, the sister in law of Antache, at

the church meeting to day, and also last week.

Considering her advantages, she has made rapid

progress in Christian knowledge, and appears to

have the force of truth in her own heart.

Retrospect of Three Years.

July 4. The 3d anniversary of our coming to Oodooville.

Three years ago all was here comparatively new.

Few could be induced to listen to in-

struction, even when carried to their doors, and

we still would come up on the Sabbath to hear

the word of God. For the first year we preached

generally in a small open shed: yet were not often

concerned for want of room. Now we have a Bunk-

room, which, though not convenient, is capable

of containing several hundred hearers, and some-

times is well filled. There were, at first, three

schools transferred to this station; since then six

have been established, and there are now nine.

There was only one with us, or around us,

one of our native preachers, who had any love for

truth; we now hope there are ten at this sta-

tion, who have the love of God shed abroad in their

Herald.

New York Orphan Asylum.—The Orphan Asylum of New York has been established 18 years, and the number of orphans relieved by the charity of substitution is 5,080. The present number of

children is 180—94 boys and 66 girls.

Donations to the A. B. C. F. M. from July 13th,

to August 16th, \$3,429.20. Legacy of the late Dr. Solomon Everett, \$1,000.

BOSTON RECORDER.

SATURDAY, SEPTEMBER 11, 1824.

PRESBYTERIAN EDUCATION SOCIETIES.

The General Assembly of the Presbyterian Church in the U. S. constituted a Board of Education in 1819, under certain regulations, of which the most prominent are as follows:

Art. ii. The Board shall consist of thirty-six members, of whom there shall be twenty Ministers and sixteen Elders.

Art. vi. The objects of the Board shall be—1. To recognize such Presbyteries and other Associations, as may form themselves into Education Societies, as auxiliary to the General Board.

2. To assist such Presbyteries and Associations in educating pious youth for the Gospel Ministry, both in their academical and theological course.

3. To assign, according to their best discretion, to the several Auxiliary Societies, a just proportion of the whole disposable funds under their controul.

4. To concert and execute such measures as they shall judge to be proper, for increasing their funds, and promoting the general object.

Art. vii. No young man shall be patronized or assisted by any Auxiliary Society, unless he shall produce a testimonial of his hopeful piety and talents from some Presbiterian under whose care he shall be taken.

Art. ix. The Auxiliary Societies shall send to the Board, all the surplus funds in their hands, which shall not be necessary for the accommodation of those immediately depending on them for support.

By the General Assembly for 1824—"Resolved, That the Board of Education be, and hereby are, authorized to select and educate such young men as are contemplated by the Constitution of that Board."

The Board held six stated meetings in the course of the year—no beneficiary hereafter received, shall be allowed more than \$100 per annum. A Committee of Examination is appointed by the Board, to decide on all applications for aid, &c. A Committee of Economy, who have charge of all the expenses of the young men under the care of the Board—a Committee of Books and Stationery—to supply the wants of the beneficiaries—and, a Committee of Ways and Means.

"The Education Society of Philadelphia," has merged itself in the General Society, and transferred its beneficiaries, books, papers and funds to the "Board of Education." Its funds amounted to \$577, 86, besides \$105 in six per cent stock. The members of this Society and its auxiliaries, will probably become auxiliary to the Board.

Means of increasing the Funds.

Could our congregations be induced regularly to contribute to educational purposes, on an average, ten dollars yearly, we should have ample resources for aiding all to whom such assistance would be desirable. And are there not twenty persons in most of our congregations, that are willing and able to devote fifty cents yearly to this important object? Will not the pastors and sessions of our congregations endeavor to form associations, which shall be composed of members who pay either a life subscription of ten dollars, or an annual sum of fifty cents? The Presbyteries are all made auxiliary to the Board of Education; and if congregational auxiliaries report, and make payment to their own Presbyteries, the grand result will be concentrated in our annual reports to the General Assembly. At the same time, public contributions ought to be made annually, agreeably to the recommendations of the General Assembly, in all the churches: and the money thus obtained, should constitute a presbyterian fund for the education of poor and pious youth, to be at the disposal of the Presbyteries.

Choice of Beneficiaries.

This property belongs to Presbyteries, and the Board of Education; and if congregational auxiliaries are permitted to name the student whom they may wish to support; and if judged a suitable candidate by the competent authority, their contributions shall be appropriated to him.

Number of Beneficiaries, &c.

"The whole number of beneficiaries reported to this Board by Presbyteries and other auxiliaries as having been aided since May 1823, is about 200; and the whole amount of funds reported to have been received since that time, or to be now in hand for that purpose, exceeds \$20,000."

Within the bounds of the Presbyterian Church there are four Theological Seminaries—Princeton, Auburn, Hampden Sydney and Maryville. Funds are collecting for two others, in Ohio & S. Carolina.

If all the students in these Seminaries, and all in the Theological Seminaries of Andover, New Haven and New Brunswick, were now at the command of the General Assembly, they would not supply more than one third of the vacant congregations in the Presbyterian Church—and, a thousand new congregations at least, might be gathered.

Three were present from nine schools 326 boys and girls; of whom 63 have learned, besides cate-

chisms and prayers, the whole of a small book cal-

led True Wisdom, which contains all the leading

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